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Poetry

HOLLYHOCKS.

"A beautiful, graceful flower!" you say?
Ah well! it may be so;
And still—

It came but yesterday,
That morning long ago
I almost saw the cottage yet,
The winding path—and Margaret,
Dew pearls strung close on cheek and throat,
Gleamed in the door-yard grass,
And from the prim-rose garden-beds
Smiled up to see us pass.
Sweet, old-time blossoms, greeting thus
A fairer flower, beauties!

We rested in the arbor-shade,
While through the open door
Stole bashful sunbeams, half afraid,
And played upon the floor;
Or, bolder grown, with brightest fleet,
Touched her soft hair and forehead sweet.

A light-winged breeze sailed gently by;
The lark's clear note afar,
Through the blue spaces of the sky
Said like a falling star:
I never saw her look so fair!
Ah! if I told her, would she care?

Within a secret hollyhock
A pollen-laden bee
Deep plunging, made the blossom rock—
She flashed a smile at me;
And with a motion swift and light,
Sue caught the silken petals tight.

Loud hummed the bee with angry wing,
"Why thus so ill content?"
The sweets you sought, poor foolish thing,
She said, "are all unspent!"
My heart leaped up to hear her speak,
A sudden courage dyed my cheek.

"Darling!" I cried, "O let him fly!
And take me in his place!
Fast prisoned in your heart, could I
Ask any sweeter grace?
I could not struggle to be free,
So dear a jailer holds the key!"

Her cheek flushed like an opening rose,
No word her lips did say—
I saw her little hand unclose,
The glad bee flew away.
Ah me! two forty years ago—
My hair is gray—yet this I know:

I've roamed through many garden bowers,
And blossoming fields since then—
In summer with wood gathered flowers,
And in the mountain glen,
Pulled hollyhocks from the dew-drops grown rock—
Yet most I love the hollyhock!

—From "The Aldine" for January.

Something about "Stowaways."

In the melancholy catalogue of the poor people engaged in the "Vile de Havre," we read (see the London "Telegraph") that there were twenty-seven first-class passengers and six "stowaways." The last named term is sufficiently curious to call for explanation, and in touching it we touch upon one of the most neglected features of emigrant life. A "stowaway" is an individual who, at the last moment, just before the vessel leaves the dock for her destination, strikes on board, creeps below and conceals himself as securely as he is able in remote nooks and corners of the lower deck or the forepeak. Sometimes he gets into the hold; but there, if the hatches are battened down, he runs the imminent risk of being smothered. At all events, he crawls into the coign of vantage and crouches there like a rat behind the wainscot, quaking for fear of discovery. And detection must sooner or later be the doom of the stowaway.

So well is the practice of smuggling human baggage known to seagoing folk, that prior to a large emigrant ship sailing there is generally organized a plot of sailors headed by one of the mates and furnished with lanterns and rattans, who make a tour of exploration among the packing cases, the and the provision racks. "Hunting for stowaways" is a most exciting sport; the wretched defaulter are "started" from their holes, foully abused, hustled on deck, "slanged" by the captain—happy they in an American clipper, who escape being "shanghaied" by the boatwain, or "booted" by the first mate—and are then contemptuously kicked over the side. Some stowaways, however, generally contrive to pass unnoticed in the search; and six—no number noted on board the "Vile de Havre"—may be considered as a fair average among a hundred and fifty passengers. The ship, in any case, cannot be many days at sea before they are discovered. Every frigate head-ward or westward that is a-headed diminishes their

chances of immunity; still there have been known instances of the unfortunate creatures being inadvertently jumbled up between and behind heavy piles of merchandise, and so suffering a living entombment, rivaling that of Constance de Beverley in horror.

Stowaways dragged from their hiding places when the ship is in blue water have to take their chance; and a very calamitous chance it is. If the culprit be a woman the hat not much to fear. Jack is proverbially gallant, and an active woman may make herself very useful in the cabin and the cookhouse. But when the offender happens to be a man—who is generally a "bad time" of it. He may challenge himself to be allowed to earn the worth of his bed and board by performing the most menial drudgery, and at the end of the voyage the captain, if he chooses, take the stowaway before a magistrate and have him punished for fraud. It usually happens, however, that the skipper, when the run is over, is as glad to get rid of his unprofitable passenger as the passenger is to be well out of the ship. The former says nothing about the pecuniary loss his owners have suffered, and the latter is quite content to be silent with regard to the numerous attentions conveyed through the insouciance of mariners and nautical ends with which he has been favored by the boatwain and his assistants. What the French authorities would have said to these wags and strays, on their arrival at Havre is uncertain; but the poor fellows need fear no frowns of human justice now. They are drowned.

THE ALDINE.

Every cultivated American should feel proud of such a superb national publication as THE ALDINE. The first number for the year, January, 1874, opens with such brilliant promise, we shall be astonished at no achievement which may be accomplished hereafter. The press of the New World agrees in pronouncing THE ALDINE the finest organ of art and literature ever issued; and the January number is a wonder of beauty and a marvel of literature. The full page illustrations consist, first, of an exquisite tint, a snow scene, by Thomas Moran, of New Year's Morning in England, with the parishioners saluting the pastor in front of the porch of the church. This drawing of the trees is excellent, while the snow effects are true to nature. The second full page picture is a grand and magnificent view of Moore's Lake in the Rocky Mountains of Utah, the highest lake in America. This was sketched on the spot by Thomas Moran, and is a rare view of American scenery alone worth the price of the magazine. The third of these great pictures is "The Irish Schoolmaster," after Nicol, by John S. Davis, a very clever and characteristic drawing of a race of pedagogue which once flourished in Ireland. The fourth whole page picture is a view of Fairfield, Conn., by Kruseman Van Eilen—a quiet New England landscape, with hills, dale, a river, nestling village, etc. The other illustrations in this number are two wonderful drawings of Rocky Mountain scenery, by Thomas Moran, of Springfield Canon in Utah—a stupendous and frightful mountain gorge; and Colburn's Butte, in Kansas Canon—a mass of red sandstone, two thousand feet high, in the midst of impenetrable scenery. Gustave Doré furnishes two wonderfully drawn pictures, depicting scenes in the Bible; "Christ Blessing the Children" and "The Descent from the Cross." The first is full of beauty and loveliness; the second is touching in its sorrow, and grand in its sublimity. "Burying the Pet Bird," a sweet picture, after Miss M. E. Edwards, full of rare bloom and sorrow for the little songster. The German artist, Kasper, has a cozy in a cottage of home and love, called "A Familiar Air." There is still another picture, "Wild Flowers," which gracefully completes the long list of illustrations.

The literary contents of the January ALDINE equals that of the "Atlantic Monthly," or "Blackwood's"—the best and most interesting which can be found, every paragraph being original. Mrs. Elizabeth Akers Allen, the popular poet, has a charming song prettily named, "A Winter Rosebud." Rev. Samuel W. Duffield, of Michigan, contributes a little gem of a song; William Whitman Bailey publishes a graceful and seasonable poem, "The Snow Flake"; Lina Hayden, a new writer, puts Thoreau's beautiful "Day and Night," into a well-executed poem; Annie F. Bradley sings of "Soul Days," and Mary A. P. Stansbury, in a poem called "Hollyhocks," compresses a whole love romance, as sweet and rustic as any in the language. The department of romance is well filled. Mrs. Julia C. R. Dyer has an artistic and entertaining story, entitled "Cinderella," which is not a fairy, but a Vermont story. Penno Douglas is the author of a well written, and very original, "Sketches on Pity." Clara Broughton, sister of the editor of "Harper's Weekly," tells the story of "A Ghostly Lodge." The miscellaneous articles all prepared for the Aldine, consist of an account of "The St. James New Year's Day," by

M. A. H. Leconowens, the popular author; a paper on "The Ethical among Brutes," by Rev. F. R. Gooding, of Georgia; and editorial articles by Dr. Fuller-Walker on "The Irish School Master," "Utah Scenery," "Fairfield, Connecticut," Doré's Bible pictures, the death of Sir Edwin Landseer, R. A., and "A Familiar Air." In Music "The Italian Opera" is written about; in Art a glance is taken at the work in progress by American painters and sculptors; while in Literature there are reviews of the poems of W. D. Howells, Laura C. Radden, and Henry Morford, a notice of children's books, and of the how medical price, \$5.00, including Chronos, "The White Mountains," and "The Cliffs of Green River," James Sutton & Co., publishers, 38 Maiden Lane, N. Y.

[From the New York Independent.] The Catholics and the Public Schools.

BY HON. A. M. KEELEY,
Mayor of Richmond, Virginia.

A recent occurrence, to which it is not necessary to make further allusion, has given a new impulse and in some sort a new direction to a question which for over thirty years has elicited more or less of interest in the United States—the relation of the Roman Catholic Church and people of this country to the system of public education which generally prevails. It is, on many accounts, a most interesting question, but especially so far as the people and government of the Union are concerned in what may be called its objective aspect—that is, as affecting the position which the large body of Catholic people in this country is to assume towards a public institution of almost every state of the Union, founded on repeated acts of legislation, often times in the solemn form of constitutional enactment, and fortified by such a concurrent and continuous approval of a majority of the people of every state as has attended scarcely any other institution of our country.

I propose to consider this question in this aspect now; and if opportunity affords as it shall be thought agreeable to the readers of "The Independent," I will, in a subsequent paper, present such views as I entertain of the matter in its subjective character, or as it affects the Catholicity or dogmatic orthodoxy of a Roman Catholic citizen of a state of the Union in which the public school system is established by law.

I make no apology for saying in advance (because if this paper has any value it is valuable to this circumstance) that I am a Roman Catholic layman, an American citizen proud of my country, and profoundly convinced that, with all the confessed or imputed evils of her government, she is the freest and happiest on earth today, who feels that his church is today more independent, more securely grounded, more fruitful of promise, more vigorous and prosperous here than in the oldest Catholic nations of Christendom, and who freely concedes that its facts and conditions impose upon him and his brethren, in an especial manner, the consequent obligation of a cheerfully obedient and prompt support of all lawful commands of its civil power, the more particularly in view of the form of our government, which, as nearly as possible, as human wisdom can accomplish, is the direct reflex of the will of the whole people.

And I assure my Protestant fellow citizens that in what I have to say I express the convictions of hundreds of thousands of my fellow Catholics, who gratefully remember the public school as the source of whatever education they or their children possess, and who know that among the most distinguished laymen and the most pious and learned and useful priests of the Catholic Church in America are those who are only very secular trading men in the public school.

I formulate their opinion and my own when I say that the impact of our civil and exclusive secular knowledge by teachers of unsuitable qualifications, skill and character, chosen arbitrarily by the people and paid for out of the public treasury, is, under the conditions prevailing in the United States, a mischievous fact and just system, and an unequal right of conscience.

That this view is entertained by a vast body of the Catholic laity of the Union could not be more conclusively demonstrated than by the unbecoming abuse with which its advocates are in certain quarters assailed. Veneration is the common accompaniment of weakness, and it is as often an indication of want of power as of lack of sense.

I may add, further, that during the past quarter of a century the Catholic people of the majority of the states of the Union have been repeatedly called on to express their views, directly or indirectly on this question at the polls, and have never raised the banner of hostility to the public school; that in the legislature of my state Catholic votes have aided in the extension and perfection of the school laws; that in every large city given by the Catholics have gladly given

their services as members of the board of trustees; that Catholic teachers have in every state sought and received employment in the free schools; and that Catholic children by thousands are now and for many years have been the glad and uncontaminated recipients of their advantages.

To ask these to join in a wholesale and sometimes risible abuse of the system around a stronger emotion than contempt. That Catholics have come from the public schools is an objection to purile that but for its constant iteration as though it involved an argument, it would not deserve notice. I beg to know what institution or station is a guaranty of either wisdom or virtue. The sanctities of the Papal chair and the special inspiration of the Holy Ghost did not preserve Humanae First from a dangerous compromise with heresy, or Alexander the Sixth from the most scandalous profligacy.

But let us ask, as more germane to this discussion, What are the fruits of a peculiarly clerical control of education, as exhibited to-day before the gaze of the whole world? Who are they who are plundering convents and monasteries in Mexico, the South American Republics, Spain and Italy? Who are they that are expropriating the possessions of the Church in all these states? Who are they who have torn from the trembling hands of the Pope the Ninth part of the patrimony of his predecessors and crowded his declining days with sorrow? Who are they whose godlessness and licentious and prevarications have evoked the bitterest remonstrance and reproach at the hands of the Head of the Church on Earth? Not Protestants, or the products of the public schools; but Catholics, trained for fraud, the larger part in schools exclusively under the control of Catholic priests or members of Catholic religious orders.

The next objection is an adroit appeal to the love of justice and fair play, which is a honorable characteristic of the American people. It is wrong, say those who advance it, to tax us for the support of schools which we do not use. If by this it is meant to assert that the conscience of a Catholic forbids him to send his children to a public school, I take issue as to the fact. The banners of conscientious objection do not vary with the lapse of a few years. Conscience has nothing to do with expediency or compromise. If it is unconscientious to day in New York to send a Catholic child to the public school, it was unconscientious thirty years ago. But thirty years ago the Catholic Bishop of New York, as great a theologian and as orthodox a Catholic as the average Catholic editor of to-day—sent his great intellect, and influence, and energy to the single purpose of the complete secularization of the public schools. He did not desire to drive the Catholic children out, but only the Protestants.

But if by this objection it is meant to affirm that the state has no right to spend public money for purposes in which all the citizens do not equally participate, because of accident, or convenience, or choice, or interest, or what not, then the argument proves too much. Very few copy almshouses; yet all are taxed to support them. The great cost of the administration of justice is borne by all, in precisely the same ratio that the expense of the public schools is; yet many citizens pay their lives without making the use of the civil tribunals. We are all taxed for a fire department; yet nothing can be more unequal than the payment of various citizens in its losses. And the same is true of almost every department of public administration.

It is not the circumstances that all do, but that all may avail themselves of or be directly benefited by a state institution that justifies the use of public money in its support.

I may remark that this was the earliest form of objection to the public school system of the United States; but the proponents of the objection then were the wealthy, who said: "We pay, and propose to continue to pay for the education of our children at schools of our own choice. What right have you to tax us for the education of the children of others?" But the answer was too obvious. You are not taxed for what you must accept, but what you may accept. You may have your private schoolmaster; but you must also pay for the public schoolmaster. You may refuse to submit all your civil disputes to arbitration; but you must help to support the civil tribunals, nevertheless. A New Yorker may never walk or drive in Central Park; but you must pay for the improvements, since you have the privilege of enjoying them.

The next objection is that the system of public education circumvents the parent's freedom, with diminishing his moral accountability.

To this I reply that by the hypothesis the education is exclusively secular; and, if this be so, I do not understand what moral accountability can attach. If the demands of education are so exhaustive of time as to exclude moral influences and training, there might be some force in this; but if the waking hours of a child are sixteen per centum he is awake and subject to moral and intellectual influences by hours during each week. Now

of these not above thirty are spent in school, and if, with no adverse moral training at school the influence of home and Sunday school and church and good companions during the remaining eighty-two hours of the week do not suffice to form the moral character of the child, the fault may be in him, or in his parents, or his priest; it certainly cannot be in the school system. And I may add that if all these potent and applied influences fail, it would be absurd to expect success from ten or fifteen minutes a day of religious instruction which is notoriously all that is afforded in the ordinary parish school.

But suppose the public school system destroyed, and what substitute is proposed? Let us remember that the state is as well as the parent and child, is vitally interested in an educated citizenship. Experience has shown that the power, stability and progress of the state depend in large measure upon the intelligence of her people. The right of the state to an educated people is self-evident, therefore, of the right and duty of self-protection, which are inherent in all associations, of whatever nature or purpose. Looking at the question simply from this point of view, and ignoring the right which every educated intelligence has, by his institution, to learn and know, I contend that the right of the state by a well taught population stands upon the highest ground.

Now, destroy the public school, and in the country and it will be observed I have confined my proposition to the conditions found here; what possible substitute could be found? No one ever has or ever can propose a system which can pretend to supplement it. It has never been found here, and never found in any country, whose conditions, especially as to the form of government and the multiplicity and equality of denominations, at all resemble ours.

Until some such plan is proposed we must be content to have our schools of learning, if our schools are of labor and of art completely secularized or completely destroyed. What ever the zeal or piety or opportunity of the Church succeeds in erecting by the side of the public school a Catholic school of equal or approximate advantages, and the added grace of a moral training, let us avail ourselves of it, and thank God for the privilege; but strike not blow at a system to which so many thousands are and for a long period to come must necessarily be confined in seeking the intellectual elevation of their children. Alas! let us soon to while about the petty tax which we call into the general lot for the support of a system which the deliberate judgment of our brethren approves with equal unanimity.

It is a system which for a quarter of a century has taken no step backward. Each year has multiplied its friends, expanded its scope, and deepened its hold upon the affections of the people who have paid for it, used it, and watched its operation and results. Never is it due into any commonwealth without a position, yet, once introduced, it has never failed to take vigorous root. Here and there a detail has been assailed; but the system itself has advanced, and in the enlightened and mature opinion of a people properly and wisely alive to their interests, it has, after protracted trial, vindicated itself as the cheapest and best system of public education, adapted to our conditions and projected from the imperfectly attending all the cost of its operation as it is proved to do free; but this imposes on us the obligation to reform and perfect not to destroy.

A recent steamer from Philadelphia carried over her hundred and thirty Englishmen. This is another evidence, that American iron is gradually entering into competition abroad with English iron. It may also be interpreted to mean that American car-wheels are better in model and construction than those of England.

It is proposed to make daily manual labor compulsory upon the students at the Michigan Agricultural College, and so on; of the kind of young farmers' training.

A wife in Chillicothe, Ohio, has found and a divorce upon this point on it—upon one occasion her husband had put her to work in the rain water barrel.

A sail feature of the Boston tea ships was a group of a hundred men, who stood for an hour, in the chilling fog, looking contemptuously into the water off the wharf.

A woman's club in London is about breaking up the members being kept by the British on the great question as to the propriety of sending tax to ordinary business corporations.

A Georgia editor was bitterly a dog, being evidently mistaken for a human.

You must be a queer-tempered fellow, said a philologist to a man whose temper was examing. "Say that again and I'll break you down," was the response.